

Lynne Sermon

A
SERMON
PREACH'D AT
HARLEY in SHROPSHIRE,
DECEMBER 2. 1697.
BEING THE
Day of Publick Thanksgiving
For the **P E A C E;**
AND FOR
His Majesty's Safe Return.

By **BEN. JENKS**, Rector of *Harley*,
and Chaplain to the Right Honourable the Earl of *Bradford*.

L O N D O N:
Printed for **Will. Rogers**, at the *Sun* against St. Dun-
stan's Church; and **Benj. Cooke**, at the *Middle-*
Temple-Gate in *Fleetstreet*. MDCXCVII.

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By BEN. J. H. N. K. s. Rector of Harley,
and Chaplain to the Right Honourable the Lord of Harley.

Printed by J. D. O. W. in the Year 1697.
At the Church and School of Harley, in the County of Shropshire.
The Year of our Lord 1697. MDCXCVII.

TO THE
PUBLISHER.

SIR,

YOU shew the Power that you have with me,
To put me upon exposing my Weakness more
than once or twice: And, for ought I know, in
a greater measure now than formerly: This being such
a Sudden Production, upon a Subject that never
Exercis'd my Thoughts before; Peradventure it may
not obtain my own Pardon a while hence. Yet I was
the more inclinable to Comply with your Request for
my Notes, Because through your means, I had my
Hand in so early, just as his most Excellent Majesty
was Ascending the Throne: For which Zeal and
Forwardness, some have not yet Forgot to look as
much Awry at me, as Eliab did at his Brother
David, 1 Sam. 17. 28. And now that King
WILLIAM's Throne is so establish'd by
this Glorious Peace, to Rejoice the Souls of his
Friends, and to strike Despair into the Hearts of his

Enemies; If you will make these Overflowings of my
 Joy and Gladness for so rich a Blessing to our Church
 and Nation, more Diffusive than the narrow Bounds
 wherein I am concern'd, The mean defective Ser-
 mon may come Behind, as a little Servitor, to Wait
 upon those Many much more Worthy, that are like to
 be Publish'd upon such a great and Joyful Occasion.
 I leave you and your Friends to do as you please, by
 it and

S I R,

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 Enemies;

A S I

ISAIAH LII. 7.

*How Beautiful upon the Mountains are the Feet of him
that bringeth good Tidings, that publisheth Peace,
that bringeth Good Tidings of Good, that publisheth
Salvation, that saith unto Zion, Thy God Reigneth!*



GOOD News in bad Times is double Refreshment. And after we have long been Complaining of the *Times*, Now that we are called to Rejoice in the *News*; After we have been Tir'd out with a tedious *War*, to be Eas'd at last: This is so Grateful and Pleasant to every one who has any Concern for his own, or his Country's Welfare; That the Messengers of such *Glad Tidings*, who use to be received with Transports of Joy, may look to be Caress'd with all the Demonstrations of good Welcome. And therefore I need not beg your patient Audience, Beloved, when I can promise my self your Eager Attention: Now that we are to give Thanks for the Accomplishment of somewhat here Prophefied; And the *Tidings of Good*, the Publications of *Peace*, foretold to the *Church*, are come to our *Land*. What we have so long Desired, The God of all grace has let us Live to see it Effected; Even *Peace in our Time*, after so many Burdens and Mischiefs of War, and a happy Close of the *Bloody Scene*; Upon Terms of Honour to our Government, and terms of Security to our Church: Upon a mighty Stoop on the Adverse Side, and a total Exclusion of the *Popish* Interest; that

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Alarm'd

A Thanksgiving-Sermon

Alarm'd our Fears. Now that the biggest of our Enemies abroad have publickly Owned him for *King* of this Realm, whom the little Bigots at Home have all this while stood out against; Animated with hopes of Help from that *Foreign Power*, which has shaken them off, and left the Forlorn Cause to shift for it self: The Throne is no longer threatned now with an *Invasion* from that Quarter, whence the Struggle was so hard, not only to Change our Laws, but to Extirpate our Religion. And to have our most Desired *Prince* come back in Safety from (we hope) the *Last Expedition* of this kind; To have our Easy Government firm upon the ancient *Basis* of its Limited Monarchy: Our Religion Preserv'd and Protected, and our *Peace* Restor'd and Ratified; This is Reviving indeed, even as Life from the Dead, to a drooping Nation. And such is the Matter of Joy and Praise, wherein we are called to take our share at this time.

But as great as ever the present Gladness of our Land is, The *Text* will lead us up to a higher Rejoicing yet, for a greater Salvation than any that can be Consummated in this World; and for a *Peace* and *Amity* beyond and above the strictest League and dearest Friendship with all the Creatures upon Earth. For under *Israel's* Deliverance here out of *Babylon*, is figured the Glory and Prosperity of the *Church*, Deliver'd by our Lord Jesus. And the *Text* is a joyful Exclamation upon the Blessed Occasion; Shewing how Acceptable to the People of God, that Wait for his Salvation, is the Church's Welfare, and Peace upon *Israel*. For then is the Joy of the Church most Glorious, When Darkness and Wickedness are most Castiered; When not only Peace and a Worldly Happiness, but *Truth* and *Holiness* do Prevail and Flourish. *How Beautiful upon the Mountains, &c.*

Mount

Mount *Zion* supported the famous Temple, representing all the Church: And *Jerusalem*, in which it stood, being surrounded with Hills. The Prophet here in a *Rapture* breaks out, as if he had seen a Messenger coming upon those High Places, to bring Tidings of Joy, to the *City of God*. For on the adjacent Hills, in the Cliffs and Rocks, they had *Watchmen*, upon any Discovery of Danger or Prosperity, to give Signals; whereupon Posts were dispatch'd, to haste away o're the Hills, and tell the News. And their Feet here, (denoting their Advent, or their Haste) are called *Beautiful*; To shew how Welcome they were, coming upon a Joyful Errand. Though the *Feet*, in a Messenger use to be least Comely, as cover'd o're with Dust or Dirt: Yet so Grateful are they, when bringing us News to our Wives, that we count 'em all over *Lovely*; and are ready to kiss the *Feet* of them that come to us with the Glad Tidings of great Joy. And O what greater Good than that designed here in this Text under the names of *Peace* and *Salvation*, with the Publication of both to *Zion*; and both compriz'd in this Message to be told her, *Thy God Reigneth!*

He does indeed *Reign* always; Though the Heathen Rage, and people imagine Vain things; and though Kings and Rulers of the Earth Consult and Bandy against him and his *Christ*; Even when things go most Cross and Disorderly, still he holds the *Reins* of the World's Government: and 'tis his Permission and Pleasure, there should be *Misconduct* sometimes, and Havock made even upon the Sheep of his Pasture; for Wise and holy Ends, known to Himself. And at such times of Confusion and Trouble to *Israel*, God stands by, as if he left ill Men to do what they would, and Carry all before 'em; As if he withdrew, and had nothing to do in the matter.

For there's a Kingdom of *Satan* and of *Antichrist*; and the Enemies of our Lord have their Allotted Time, to Reign as Lords of the World. But God be thanked, It is but a *Short* Time, till they shall be made his *Footstool*; and brought under the narrowest Restraint, and Everlasting Contempt. Yea, even in the mean time, He Ruleth in the Very midst of his *Enemies*; whom he has in Invisible Chains, and makes even their Serpentine Enmity, as the *Rod* of his Anger, and the *Staff* of his Indignation; to serve the purposes of his Glory: Though they neither know nor mean any such thing as the Execution of his Pleasure.

But when again he Reveals his Arm to Break the Opposer's Forces, To Gather his dispersed Flock, and to Raise up his dejected People; Then he is said to *Reign* in especial manner. Then he eminently Discovers his Supremacy, and his Over-Ruling Hand, to take the Immediate Care of his *Own*; To Cultivate his *Vine*, and to make *Jerusalem* a Praise in the whole Earth; Rescuing his Servants out of the hands of *All Masters*, to Keep and Bless, to Guide and Prosper them Himself. Now this the Lord did in the Deliverance of *Israel* here foretold, out of their Captivity: This he did in the greater Deliverance, wrought by our Blessed *Saviour's* Coming into the World: This he has done in many Deliverances of his Church, since that time; whereof we of this Church have had frequent and Remarkable Experience: (O how much is yet fresh and Lively in our Remembrance!) And this he will do yet more Wonderfully, than all, in the *Later days*, towards the End of Time; when he shall come to Accomplish all the precious Promises, that raise the Hopes of Believers: When Righteousness and Light and Love shall there Prosper and Reign; Where now Ignorance and Ungodliness and Discord bear Sway and Abound.

Abound. O Blessed Time ! Enough to excite all that with well to *Sion*, to Pray as our Church teaches us, and beseech God to *Hasten his Kingdom*.

Thus the Text looking further than the Business of this Day, I must not *Underlook* the great Design of such a place ; any more than I must *Overlook* the Occasion of our present Meeting. This is now Joyful to us all : And if the other be not so too, The fault is our own ; that we are in no better Temper, to Resent the *Spiritual* Mercies of God ; and to Praise him for his Christ, and for his Gospel, and all things conducing to help us on to his Heavenly *Kingdom* ; As well as to give him Thanks for the Temporal Good of this *World* ; and for some Easier and Better Time, that we hope to have in it. For this, without the other, will do us no real Kindness at all, nor make us any thing happier at the Last. And, alas, *Sirs*, How can the *Rebels* against God, ever be *Heartly* in their Thanks to him ? O what Sense is there in it, for such as do nothing but Confront and Resist his Word, to come into the Assemblies of those that meet for his Worship ! For such as make the *Disbournment* of God even their Business, to make any pretences of giving him the *Glory* due to his Name ! And if that which should Heighten the Joy of this Day, do (in their esteem) but serve to cast a *Damp* upon it ; I cannot help this : Unless I should handle the Word of God Deceitfully, to Preach *Peace* where there is none ; Or to Flatter and Collogue with those, who will still be the Enemies of our *Peace*, because the Enemies of our God. They that Scorn the very *Gospel* of Peace, and Stomach such as bring those Gladdest of all Tidings, are fitter for another Service, than religiously to Observe a *Thanksgiving-Day*, in a Christian Congregation, among the Followers of *Jesus*. O that they were but once Fallen out with their scandalous Sins,

Sins, and better Friends to their own Souls ! And then they might hear of *Peace* with God, and come to see the Joy of his Salvation.

But I will speak First of that which now lies uppermost upon all our Thoughts ; The Good Tidings of Good things, in the Publication of That *Peace*, which we are at this time to Thank the Lord our God for sending us, by the hands of his Chosen Messenger, whom he rais'd up, and has Preserv'd and Prosper'd, to bring us at last so great a Blessing. And instead of Grumbling that we had it no *Sooner*, when our own Sins kept it from us so Long ; O how should we Admire and Magnify the Gracious God, that we have at all, the Comfortable Privilege ; which, he knows, is none of our Desert, but the meer Gift of his own Mercy !

Now the Good of this *Peace*, and wherein we are the Better for it. The joyous Consequences will best Inform us : But to raise our Thankfulness at this time to some higher Pitch, I will offer a few faint Strokes at the Lovely Picture ; in shewing both the *Uneasiness* from which it frees us ; and also the *Advantages* which it brings us.

1. The *Uneasiness* which this *Peace* frees us from. Though all the Burthen of *Taxes* be not presently Removed ; yet we have the fair Prospect of *Mitigation* ; and good ground to Hope, That we may soon find the Load made Lighter ; and that the Effect will cease, when the Cause is taken away. But O how great is the Ease to our Minds, to be delivered from the Danger and Dread of our *Enemies* ! From a Potent Enemy at our Doors, that was the Back to all our Enemies within Doors ; which made 'em so Brisk and Daring, to Affront the Highest Authority ; and Threaten the faithful Subjects to Suffer even for their Fidelity. But now the Horns of those *Malecontents*, that were but Short

Short before, are quite Cut off; that which Fed them, being subtracted from them. And the Peace may prove the best *Physick* to Purge out these Malignant Humours, that have made them so Troublesome hitherto. Now their Hopes from *Abroad* must give up the Ghost, and all their Expectation perish. While we have the satisfaction to see their wretched Cause Crush'd and Ruin'd; and themselves put out of Capacity, to give us the Vexation, and to do us the Mischief which so fain they would.

'Tis a painful State, to live in perpetual Concern and Fear of Subtile, Mighty, and Malicious Foes, Lying in Wait to invade and Over-run us; and not only to fetch out such large Gaps, as have been made in our Estates, to Maintain the Charge of the War; But to sweep away all from us, and not suffer our selves neither to *Sorrow* and stay behind. To have our Thoughts still on the Stretch, and our Minds Rack'd with continual Devices, how to Offend our Enemies, or Defend our selves, is such an Irksome Life, as is enough to make us Weary of Living. When we go so Gall'd under the Sharps, the Cares, and Frights, that surround and grate upon us; To *have continually, because of the Fury of the Oppressor, as if he were ready to destroy,* Isa. 51. 13. And this was spoke for the Consolation of a people harass'd and wearied with the Plagues of War, Mich. 4. 4. That they should sit every man under his Vine, and every man under his Fig-tree, and none should make em Afraid. Our Fear was of Invaders, to take away not only our Laws, our Liberties and Properties; but our Religion and our Lives. We went in Jeopardy of New Lords, that would have left us no Choice, but Popery or Martyrdom. But the present League has rid our Breasts of those Apprehensions: Because it Secludes him that pretends a Right to Enslave us;

us; and Enervates his Hopes of playing an After-Game. And this very *Ease* to our Minds, Beloved, Is it not better than Thousands of Gold and silver? To have our Affairs put in such a Settled Posture, that we are not like to Out-live the blessed Advantages which we have for our Souls; That we do not go with our *Lives* in our hands; and that which should be Dearer to us all than our Lives, Tottering and ready to tumble down; That the Noises of *Guns* and *Drums* and *Trumpets*, which were like the hideous Shrieks of the Dying, or as hollow Groans, and astonishing Roarings from the Dead; Are become now *Musick* in our ears, and only the *Symbols* and *Expreses* of our Festivity and Rejoycing. This is a Change; whereof we cannot but be Glad: And O that we may acknowledge it, with such a Grateful Sense as we ought, to the Lord our God! O that we may abound in his *Praise*, who has Eas'd us of our *Fear*: And be only in *Fear* now of wronging the Mercy, by which we have been so sweetly Reliev'd, and so greatly Oblig'd.

2. The *Advantages* which this Peace brings us, are for both Worlds; And (1.) For the *Present*. You are at Liberty now, My Brethren, to Enjoy your Own, And may look upon it as *Yours*, and take Encouragement to Till your Lands, and follow your Trades; As hoping that you shall inherit the Benefit; and not Labour only for Others; nor have the Bread which you have Barn'd, Snatch'd out of your Mouths. But see *Peace*, as the Root, producing the Fruits of *Plenty*. For making *Peace* in our Borders, is a Means to fill us with the finest of the *Wheat*, Psal. 147. 14. And after *Peace* be within thy Walls, follows, *Prosperity* be within thy Palaces, Psal. 122. 7. When every one may pursue their Occasions without Disturbance; And not be taken off, for the Defence of their Country, nor Plunder'd

Plunder'd by Soldiers, nor fall a Prey to Pyrates, nor be Eaten up by the Enemies, that lay all Desolate. For what a sad and fearful *Community* of Goods is made by *War*, that leaves no Property, but what can be maintain'd by the *Longest* Sword, and the *Strongest* Arm! But *Peace* sets a Fence about your Possessions, and makes better Intrenchments and Fortifications in your Defence, than what can be rais'd by the biggest Armies, and multitudes of *Pioneers*. Now Seas are Open, and Commerce on the Wheels; and Men put in *Heart*, to use their *Hands*, and bestir themselves with Courage and Alacrity; in promoting their Concerns, and Polishing themselves, and all their Appurtenances, as a Prosperous and Happy People. Thus for the *Present* World. And

2. Peace gives great Advantages, (if it be well us'd) for the *World to come*; To make Religion, as well as Trading, Thrive and Flourish; To give *Rulers* Leisure and Opportunity, better to Inspect and Regulate their People at *Home*, when their Thoughts and themselves are not so Engag'd and taken up *Aboard*; To set themselves against the *Intestine* Domestick Enemies; The Atheism and Impiety, The Profaneness and Debauchery, that occasion such Pangs and Convulsions in the Bowels of the Nation; And threaten us with Worse things yet from an Angry *God*, than any have befallen us from the hands of *Man*. And truly, if there be no *Healing* here, there will be yet no Remedy, but our Portion, after all, must be *Misery*. If we cannot forbear to *Fight* with Him, that makes our Enemies at *Peace* with us; If we must still, in our Oaths and Curses, and all our Ungodly Provoking Carriage, Let fly at *Heaven*, after we have got the *Peace* on Earth; and turn the richest Blessing all to Pride and Wantonness, to Luxury and Riot; and requite the Lord that has done

all for us, only with *Drinking* the Deeper, and *Swearing* the Faster; Will the Righteous and Jealous God Endure it? And will he not be *Avenged on such a People as this*? Let 'em be never so Frolick and Jocund at the *Peace*, alas, There's no *Peace* to them. They are quite out, and all to Pieces with the God of Heaven: And instead of any Healing, they do but make the matter still worse and worse; And all their present Quiet and Prosperity, is but a little *Calm* and Sunshine, before the most dreadful *Storm*; *Fire and Brimstone*, a horrible *Tempest*, and the *Blackness of Darknest*, which they must Endure for ever.

But it is to another End, that God sends us *Peace*, Beloved, To engage us to be *Better*; and not Embolden us to go all to *Naught*. The Design of Heaven, in Saving us from our *Enemies*, and from the hands of them that *Hate* us, You have often heard from *Luke I. 73, 74, 75. That we might Serve our Lord, without Fear, (of them) In Holiness and Righteousness before him, all the days of our Life*: That we should *Reënt* his Kindness in Grateful Hearts, and Sing his *Praise*, and cheerfully Devote our selves to his *Worship*; And set it in our Hearts to Live *Holily* unto him, that has so abundantly Obliged us; Thus shewing the good Use we make of his Benefits, That we do not Forget what he has done, and what we have to do; and that we dare not Rebel against him, with his own *Indulgence* to us; But Abhor so foully to Misbehave our selves towards him, after all the sweet *Engagements* his Love has laid upon us.

And O what Encouragement have we now to Serve our God in the Gladness of our Hearts, when he has Rais'd our *Sinking State*, and so Secur'd our *Hazardous Effects*! when he has a new Confirm'd to us the *Charter* of all our dear Enjoyments, and answer'd us even in
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the Wishes of our Hearts! When he has given us the thing that we Long'd for, and *Bliss'd his People with Peace*; When the *Dread* is remov'd that Chill'd our Spirits, and Shrunk up the Powers of our Souls; When our Minds are at Rest, and an overflowing Tide of Joy *Dilates* and enlarges our Hearts! Then we have the inviting Opportunity set before us, to serve our Lord with *Gladness*; and to make a worthy *Progress* in his Holy ways; when we have nothing to Interrupt and Annoy us; no Concern of *Invading Armies* to fill our Heads, and Distract our Thoughts: Then, not only the Obligation is laid upon our *Ingeniuty*, to express our Thankfulness to the Lord of Love, in ways meet for his Acceptance; But a *Price* is also put into our hands, to be Improved for the Glory of our great *Deliverer*; that we should chearfully Abound in his Work, and addict our selves to advance the Interests of his Kingdom, together with our own Salvation; And in Living to his Praise, Finish our course with Joy. And thus we may make the present *Peace* Subservient to our future *Bliss*.

But one Consideration more we have to heighten our Pleasure in this *Peace*, and our Thankfulness for it; That the God of *Peace* sends it to us by the Royal Hands of such a Great and Worthy *Messenger*; The only Person upon Earth, whom he Inspir'd with Compassion and Fortitude and Resolution sufficient, to *Hazard* his Life, and all that he had in the World for our Relief. O how *Beautiful* were his *Feet*, coming to our Land, just as we lay upon the *Block*, under the Sacrificing *Knife*! Then we receiv'd him even as an *Angel of God*, and thought we could never enough Admire the Glorious *Instrument* of such a Seasonable and Blessed *Deliverance*. And though the Difficulty of our Affairs was such, as Engaged him to go with the Sword in his

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Hand,

Hand, for these *thrice Three Years* now past : Yet has he Convinced the World, that the *War* he wag'd was not for *War's* sake ; but to bring the Enemies at last to this Honourable *Peace*. And hereby he has given a Demonstration to all Men, of his Wise *Conduct*, and his mighty *Interest*, and Heaven's *Blessing* upon both ; to accomplish the thing which look'd so Improbable to come to pass.

And now that God has given him his *Quies* from the Toil and *Fatigue* of Arms, and Restored him to us in Safety, according to our Prayers, To give *Rest* to his People, and Dismiss 'em from the *Military* Attendance ; To mind every one the Concerns of his own private *Good*, and to joyce altogether in the Publick Gladness of the *Nation* ; O how *Beautiful* are the Feet of such a Messenger of *Peace*, upon the *Mountains* of such Hazards as he has gone over, and such seeming *Impossibilities* in the way, that he has *Surmounted* ; and all the Pains that he has been at to make us *Easy* ! Blessed be God, that has brought him back, not only Safe, but in *Peace* ; and the Restorer of *Peace* to us ; The Repairer of our Breaches, The Assertor of our Rights, The Preserver of our Liberties, and, under God, The *Defender* of our Faith and Life !

O may the same God Inspire and Enable him, to do yet a *Greater* Work among us ! After all the Renown of his Signalized Valour in the *Field*, That he may shew the best of Courage at *Home*, A holy Zeal for Him, by whom *Kings do Reign* ; In Mawling and breaking to pieces, The *Leviathans*, the *Serpents*, the wild *Boars* and *Bears*, All the Herd of various Bruits and *Beasts of the people*, that Combine and make Insurrections, to Assault our holy *Christianity* ; some to Poyson the Very *Fountains* of Life and Salvation, To Unhinge all the Doctrine of the *Gospel*, and Ridicule the

the Faith of *Jesus*, as an idle Fancy : And more of 'em to Trample down all Godly, Righteous, and Sober Conversation ; To strike at the Holy One himself, and make a *Party* to Strengthen the hands of the Wicked, and to *Out brave* all serious Piety, and set up a Licentious *Heathenish* Practice in its Room. O ! here is a Courage worthy the *Man of God's Right Hand*, the most Puissant King, and all the Powers Ordain'd of God ; to be shewn, in Taming, Reducing or Suppressing these Monsters of Mankind, these Rampant Bruits, and Incarnate Fiends ; The Blasphemous *Swearers*, The Beastly *Drunkards*, The Lewd *Epicures*, The Lawless *Libertines*, The Roaring *Crew*, that set God and his holy Religion at Defiance. O how much would it add to the Joy and Triumphs of this Day, (As to hear of all our Protestant Brethren Abroad Sharing with us therein, So) to see a Mighty Victory here ; and such *Wickedness of the Wicked* brought to an *End* ; Such daring Impiety, and notorious Immorality driven to Confusion, and Banisht the Nation ! And to see those Pious and Amiable *Societies*, (Erected and Engag'd, by Voluntary Stipulations among themselves, to promote the *Reformation of Manners*,) that in some Places have done very great and Worthy things already, Encouraged and Strengthened, every where, to do still *more and Better* !

We will hope, That so Excellent a *Prince* as God has Raised up, and Impowered to do such Wonders for his Church and People, will not be wanting here ; Now especially, that he has a *Vacation* from the Foreign *Expeditions* ; and by his Residence amongst us, will have fairer Opportunities, to turn and *Exert* his Courage, where it is most Needful to be shewn : And (as *Joshua* exhorted the Elders and Heads and Judges and Officers of *Israel*, Chap. 23. 6.) *Be very Courageous* to promote

mote all Holy Obedience to the Will and Commands of God. And they must be *Valiant* indeed, that dare Appear for God, and his Gospel-Truth, and holy Cause, in the face of an *Atheistical* and *Licentious* Age. This is a *Courage* highly Necessary to Stem the Tide, and common Course of this present Evil World. A *Courage* that will, (it's true) make him Formidable to the *Evildoers*: But those very *Feet* which Tread them down, will be more *Beautiful* still in the eyes of all Enlightned Souls. Yea such *Contending* with the Wicked, is the way of making *Peace* with Heaven: And by this means he will bring us Tidings of a better *Peace* yet than the present. Of which I am next to speak.

And I have prevented my Self, for saying much upon this Head; by my Late Discourses here of the *Peace with God through our Lord Jesus Christ*. A *Peace* that takes up the Offensive Matters, and ends the Quarrel between the *Holy God* and *Sinful man*. But the terms of this *Peace*, are not in any Writings of the *Moralists*, No, nor in the Law of *Moses*, to be found. 'Tis only the Gospel of our Lord that Acquaints us with the Articles of our *Peace*; This *Peace* with God through the Faith of Jesus, The great *Plenipotentiary* of Heaven, Sent not only to *Treat* with us, but to Effect the Blessed *Peace* for us. And O how *Beautiful* are his *Feet*, that bring *Rest* to the Labouring and heavy-Laden Souls! To all that Believe how *Precious* is He, and *Altogether Lovely*! Though *Jews*, and some among ourselves, that Name the Name of *Christ*, (But are little better Friends, and can deal even as *Jewishly* with him) See no *Form* or *Comeliness* or *Beauty* in him, for which they should *Desire* him; Yet never a true Christian in the World, that does not account all things as *Loss*, for the excellency of the Knowledge of *Christ Jesus his Lord*. Such have all their *Rejoicing* in him; but no *Confidence* in the *Flesh*.
Phil.

Phil. 3. 3. No, They dare not Trust to that for their *Peace*, which can never procure their *Pardon*. But when Christ is *our Peace*. *Eph. 2. 14.* and has *made Peace through the Blood of his Cross*. *Col. 1. 20.* 'Tis only that Blood which *Satisfies* for their Sins, which can *Pacify* their Consciences. And when our Lord has told us, *Joh. 16.* last ver. *In me you shall have Peace*: They are wretched Christians, and miserable Comforters, that would *Seduce* us, to go and Seek it elsewhere, and drive us out of this Best and only *Refuge* for the Distressed Soul; Even the Righteousness and Satisfaction, The Merits and Intercession of our great *Redeemer*; Which is all the Hope and Support, The sure Hold and Everlasting Consolation of all that *Understand* themselves, and the Gospel way of finding *Rest* for their Souls! And whoever would know the things of their *Peace*, e're they be *Hid* from their eyes; They must quit all other *Pleas* and Confidences in the World; and be glad to cast Anchor here, and Trust their *All* in this *Bottom*. For he that *Believeth not*, (whatever else he does) *The Wrath of God abideth on him*. But *whoever Believes on the Name of the Son of God, shall not perish, but have Everlasting Life*. *Joh. 3. 16.* and last *Verse*. 'Tis only by the *Merit* of his Blood, that we have our *Pardon*: and therefore only by *Faith* in the same Blood, that we can have our *Peace*. 'Tis this Heavenly *Balm* alone that can Cure the Diseased Mind. And this is (*τὸ Εὐαγγέλιον*,) the *Glad Tidings* of the Gospel; To *Preach Peace* by *Jesus Christ the Lord of all*. *Acts 10. 36.* *By him is Preached the Forgiveness of Sins: and by him all that Believe are Justified from all things, from which they could not be Justified by the Law of Moses*. *Acts 13. 38,* and *39.*

And this it is that makes him so Dear and Precious to all Believers; And his *Feet*, even upon *Mount Calvary*,
(White

(White and Red with his Innocence and Sufferings) So *Beautiful* in their eyes: Because they *Trod the Wine-press of God's Wrath alone*; and bore all that, which else must have fallen on the Sinners themselves, to Sink 'em for ever. And this also makes even the *Inferior Ministers*, sent by this great *Messenger* of Heaven, so Welcome to all his Faithful People: Because they come upon the like Errand, To Proclaim their *Peace* with God, through *Faith* in his Blood. For to the Ministers of Christ S. Paul applies this very Text; *Rom. 10. 15. How Beautiful are the Feet of them that preach the Gospel of Peace, and bring Glad Tidings of Good things!* Their *Feet* (importing their Divine Mission, and their Fervor in delivering the Will of their Lord) are commended here, not so much for their Strength or Nimbleness, as their *Beauty*: Because they Draw Men to the Faith of Christ, not with *Dread* or *Force*; but with the Sanctity of Life, the Sweetness of Persuasion, and the Power of their Doctrine. And they come upon the *Mountains* too; Through great Opposition in the way of their Ministry; where so many withstand 'em; and the *Devil* often raises Persecution against 'em. Yet nothing shall stop 'em; But they will *Publish* the Gospel to all, and lay the Salvation of their Lord in *Common*: That every one whom they can possibly prevail with, may enjoy the Blessed Benefit. And therefore to the *Faithful* none are so Gracious and Amiable: None whom they more Admire, or have a greater Veneration and Affection for. They Receive 'em as the *Ambassadors* of the King of Glory: and cry, like the *Damsel*, Acts 16. 17. *These men are the Servants of the most High God, who shew to us the way of Salvation.* So high an Honour and singular Kindness have they for 'em, They could, (as the Apostle speaks, Gal. 4. 15. *if possible*) even pluck out their own Eyes,

to give 'em to their Preachers, Yea for their *Lives*, (like *Priscilla* and *Aquila*, Rom. 16. 3.) they could *lay down their own Necks*. So Surprizing, so Joyful is the News of *Everlasting Salvation* by Jesus Christ to poor *Sensible Sinners*; That they think they can never sufficiently express their Gratitude, their Respects, their Cordial Inclination to the *Dear Messengers* of it.

But Wicked and Worldly men are not so fond of 'em. They give 'em but a very Cold Reception, if not the Rough Handling; and would more Thank 'em to be *Quiet*, than to Deliver their *Message*. They Despise 'em, as Impertinent Busy-bodies; Yea they Resist 'em, as the *Troublers of Israel*. And whoever will adventure to do as God commands him, that is, *Cry aloud, and not Spare*: Must expect to be called, *A man of Strife and Contention*; Though he be never so Fair in his Carriage, and have no *personal Quarrel* with any one in the World. They Except not only against our *Preaching*, but our very *Calling*; as Supervaneous, and a Nuisance to the World. And indeed one that meant to be Faithful in it, would never meddle with the *Thankless Office*, among such Ill-willers to the Lord's Messengers; But chuse rather to be a contemptible Dunghil-raker, than a Conscientious Impartial *Minister*; To be Scorn'd and Huff'd by Lordly Sinners, and nothing but *Maligned* and struck at by the Conscious Offenders: Were we not assur'd, That our *Judgment were with the Lord*, and our *Work with our God*: And did we not hope for infinitely better Rewards, than their *Good Graces*; Who can Quarrel the very Message of *Peace*; Because it does not include a *Peace* for them with all their *Sins*: Because it Rouzes their Worldly *Nests*; and will not suffer 'em here to set up their *Rest*; Nor *Bolster* 'em up in all the Prophaness and Libertinism, wherein they are Resolved to Persist. The very Gospel it self is an Offence; and then

no wonder, if its *Ministers* be an Eye-fore to 'em. A Lewd Ungodly Sinner thinks he has not a worse *Enemy*, than a Sound and Zealous *Preacher*. No, for such do find him out, and put him to *Shame*, and fill him with Dread. They are his Disturbers, his Tormentors : He cannot Love, He does not like 'em. He could wish 'em all utterly Silenc'd. His Conscience cannot Sleep for their *Barking*. Away with 'em ; They put him out of Patience ; They drive him even to his Wits end. Their Message, how Sweet and Relishing soever to some, 'tis to him nothing but the *Burden of the Lord* ; All Briars and Thorns, A heavy Doleful Story, too Grievous for him to Bear it. He Complains, as the Man did of the *Delpbick Oracle*, You never give a *Comfortable Answer*. But the *Oracle* reply'd, You never come to me till your Case is past *Remedy*. And may not Chriff's Ministers so tell the Agrieved Sinner ? You run your Soul upon *Desperate Streights* ; and still keep up your Rebellion against Heaven : And then you are angry, That we will not Preach *Peace*, and Prophecy none but *Smooth things* ; when alas, No such things belong to you. And then is it your Ministers Fault or Yours, if nothing but Speaking *Lyes* will Please you, and that which *Obliges* all the Generation of God's Children, *Offends* you ? If you will Out-run your own Mercies, and nothing but make *Rods* for your selves, O how can we help your Trouble ? We would be as Glad to *Speak Peace*, as you to *Hear* it : For that is our Message ; and it Grieves us, when we cannot give you a Share in it. But yet we dare not *Speak* it, where the *Lord* has not Spoken it ; Yea where he has *Forbidden* it, and Threatned us, with *Woe* to us, If we Harden the Wicked, and *Strengthen* him in his Wickedness, by *Promising him Life*.

But

But Reason as we will, The prejudicate Caviller acknowledges *Reason*, for Refusing the Messengers that come to him in the name of the *Lord*. Their *Feet* are *Dirty*, and far from *Lovely*. Their *Affections* are *Earthly*, and all for the *World*: And their *Conversations* are *Disorderly*, or at best no more than *Ordinary*.

Such is our *Accusation*; And we are sorry, That there is too much *Truth* in the *Charge*. We *Confess* it; We *Bewail* it; We beg *Pity* and *Pardon* from *God* and *Man* for it. We have the *Treasure in Earthen Vessels*; And our *Hearts* hang too *Near* the *Ground*; And our *Lives* are too *Dissonant* from the holy *Gospel* which we *preach*. But then let me tell you, my *Brethren*, That you may gather *Consolation*, even from that, which is the *Matter* of our *Humiliation*; That the most *High* *God* is pleas'd to *Speak* to you, by men of *like Passions with yourselves*: Which is a *Favour* from the *Lord*, that his *People* of old were very *Importunate* for, *Exod.* 20. 19. *They said unto Moses, Speak thou with us, and we will hear: But let not God speak with us, lest we dye.* If then we are no more than *Ordinary* men, yet you are to own it, as an *Extraordinary* *Mercy* from *God*, That he will graciously *Vouchsafe* to *Treat* with you by your *Peers*. And instead of *Disdaining* us, for our *Weakness*; It will beseem you to *Thank* him for his *Kindness*; To shew you *Hopes* of *Salvation*, on this side that *Perfection*, which is not *Attained* even by those, whom he *Sends* to *Call* and *invite* others to *Aspire* after it. And where you cannot see any *Recommendation* in us; Yet let us find some fair *Reception*, for our *Commission* Sake, for our *Message* Sake, and for your *Souls* Sake. Seeing your *Salvation* is *Concern'd* in our *Application*. For we *Publish* *Salvation*; and say unto *Zion*, *Thy God Reigneth*.

Whether his *Salvation* shall openly Appear yet before the *End* of the World, and his Kingdom Gloriously shew it self here upon *Earth* ; We cannot tell : We dare not Determine. What God can do, We know ; (As Improbable as ever things may look,) But what he will do, To Advance his Church above all, even in the Eye of this World ; We leave in the Secrets of his Council. Who knows, Whether after all the great *Turns* of Affairs that we have *Seen* ; there will not yet be a greater *Turn*, than ever the World Saw ? Whether we may not expect yet a further Compleating of that Prophecy, Isa. 2. 2. *It shall come to pass in the Last days, That the Mountain of the Lord's house shall be Established in the Top of the Mountains, and shall be Exalted above the Hills : And all Nations shall Flow to it.* And as one Effect of that Glorious Change, it is said, *Ver. 4.* They shall alter the property of their Martial Instruments, and not Learn War any more. But Antipathies shall be Reconciled ; and the most Noxious Creatures shall not Hurt nor Destroy in all his Holy Mountain. Chap. 11. 9. And he knows in what Sense that has been, or shall be fulfilled, which the Lord shew'd to his Chosen Servant S. John in Vision ; Rev. 21. 2. *The Holy City, New Jerusalem coming down from God out of Heaven, prepared as a Bride Adorned for her Husband.* The Glorious things spoken of the *City of God* (there and in the Prophets) seem to want a further Accomplishment even in this World, than ever yet has been. However, we may be bold to take up Solomon's Confidence, Ecclef. 8. 12. *Surely I know it shall go well with them that Fear God, that Fear before him.* So Himself has bid us Assure 'em ; Isa. 3. 10. *Say ye to the Righteous, It shall be well with them.* And Chap. 32. 17, 18. *The Work of Righteousness shall be Peace, and the Effect of Righteousness Quietness, and Assurance for ever.* And

my People shall dwell in a Peaceable Habitation, and in Sure Dwellings, and in quiet Resting places. They have, long time, seem'd to have the Worst: But in the Issues of things they shall, for certain, have the Best of it; and be the Rising People after all; To Reign with Christ, and Sit Enthron'd in his Kingdom. Yea their Advancement, with their Redemption, is drawing Nigh. And while they Look to the Faithful and True, that has Promised, Waiting for the Salvation of God; They shall not be Ashamed of their Hope; But find all turning in their Favour, to make 'em Great and Glorious for ever. For they are the Temple of the Living God: As God hath said, I will Dwell in them, and Walk in them: And I will be their God, and they shall be my People, 2 Cor. 6. 16. Thy God reigneth, Carries all in it. For if he be Ours, we are His. And when he shews Himself, Like Himself, We shall then be also Like him; And not only Gaze on, but Share in, his Glory.

For our part, As the best Preparation to this Future Salvation, Let us be in care to Secure to our selves another Salvation at present: That is, To be Saved from our Sins, and from the Love and course of this present evil World. O let us Harken and Yield to the Gospel of Peace, and take the way that it puts us upon, to make our Agreement with Heaven; and Close up our Peace with God, in this day of Grace. And then we may comfortably look for Better things, than any we are able now to Describe or Imagine. And whatever be the Manner of the Coming of our Lord's Kingdom, we may be sure, That Come it shall: And when it Comes, put every Penitent Believing Soul into Possession of such Blessed Unspeakable Attainments, as no Eye hath Seen, nor Ear Heard, nor any Heart of Man can Conceive.

And

And now that *the most High who Rules in the Kingdoms of men*, has been pleas'd to give us some *Preludium* of what may be hereafter ; and a joyful *Specimen* of his Over-ruling Power, in *Fashioning all the Hearts of the Sons of men* ; and bringing the most Distant and Divided close together : Now that after all the Resentments, Preparations, and Hostilities, *Jacob and Esau* have kindly Met, and Shaken Hands, and Struck up a Happy Union ; And the Gracious Lord has not only Exceeded our *Hopes*, but his own *Promise* ; To make *our Enemies at Peace with us*, Though our *Ways* have not been *Pleasing* to him. O how shall we receive the Kindness sent from Heaven ! And how shall we use the *Peace* granted on Earth ! Shall we fall into their *Absurdity*, who are *Sullen*, and little Pleas'd, That God has done us Good against their *Wills* ? Or shall we run into their Extravagance, who know not how to express their *Transports*, but in the Wantonness of *Bruits* full Fed, or the Wildness of *Heathens* running Mad ? Shall we go on to Kick at our only Friend ? To Grieve his Spirit, that has *Eas'd* ours, and prepare for *Battel* with him, who has given us *Peace* ? God forbid, We should so *Thank* him, for Sparing and Saving us. God forbid, We should shew such *Curfed Fruits* of all the precious *Seed* he has Sown amongst us : Like a People not only *Foolish and Unwise*, but *Incorrigible and Desperate*. But if any Goodness will *Oblige* us ; If the dearest Love and Mercy will *Win* us ; O let that which *God, even our own God*, has now done for us, Gain upon us, and Prevail with us ; To throw down the *Arms* that we have taken up against Heaven, The Known Wilful *Sins*, that bid Defiance to our Maker and our Judge : And be *Reconciled* unto God, Seek his *Peace*, Keep in his *Love*, Live to his *Honour*, and also in such good Understanding and fair Agreement

ment with one another; That the God of *Peace* and *Love* may still be with us; and Keep off all *Evils* from us, and Rejoice over us, to do *Good* to us; and never be Weary to Express all his *Kindness* upon us.

To him let us Lift up our *Hearts*, and make the Oblation of *Ourselves*, together with our *Thanks*.

Praise waiteth for thee, O God, in *Zion*: And in thy Temple should every one speak of thy Glory. And having entred thy Gates with *Thanksgiving*, and into thy Courts with Praise; We desire to Continue the Sacrifice of our Thanks, which is the due Tribute, that we come hither at this time to pay unto the God of our Lives, the Lord that has been so Favourable to our Land. For thou, Lord, hast made us Glad through thy Work; we will Triumph in the Works of thy hands. Thou hast been Mindful of us; Thou hast been Good to us, and done great things for us; In making us a way to Escape out of the Fears and Dangers wherein our Sins involved us; Giving Rest to thy People, and that Peace, which is the matter of our present Rejoycing before thee. According to thy Name, O Lord, so is thy Praise, to the Ends of the Earth. And above all the Nations of the Earth, are we Oblig'd to Magnify the Distinguishing Mercy of our God, who has shew'd us such Marvellous Kindness, in a highly-favour'd Land; Turn'd away thy Anger and our Dread, Saved us from the Sword, Bless'd thy People with Peace, and compass'd us about with Songs of Deliverance. Thou art our God, and we will Praise thee; Thou art our God, and we will Exalt Thee, and give Thanks to thy Name; and Rejoice in the Riches of thy Grace, and all the Wonders of thy Mercy to us. O that we may give thee the Glory due to thy Name! That not only our Tongues may speak of thy Righteousness and thy Salvation;

vation; But that our Souls may be Joyful in the Lord, and our Hearts so fixed, that in them we may make Melody; and Praise the Lord, with all our Hearts, and Glorify thy Name for evermore! Yea, as thou hast given us Peace; So, we beseech thee, Grant us thy Grace to Express the Truth of our Thanks, By walking before thee all our days in the Uprightness of our Hearts: Devoting ourselves, and all we are, and all that we Have, to Serve and Please our God, Through Jesus Christ our Lord.

To whom, with the Eternal Spirit, proceeding from Thee and thy Son, be Blessing, and Glory, and Wisdom, and Honour, and Power, and Might, ascribed by us, and by all the Israel of God, World without end. Amen.

F I N I S.